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Boast not the titles of your ancestors
Brave youths! they're their possession, none of yours;
When your own virtues equall'd have their names,
'Twill be but fair to lean upon their fames,
For they are strong supporters; but till then
The greatest are but growing gentlemen.

—Ben Jonson.

Periods of Andhra Culture.

BY

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THE history of Andhra Culture falls naturally into four periods. The sole material for the earliest or *the Pre-historic Period* is Philology. The desya and gramya words in the Telugu language compared with their Analogues in allied uncultivated languages of Khonds, Gadabas, Yerukulas, Yanadis etc., living in the Andhra country, yield adequate data for the reconstruction of the earliest form of the culture of the S. Indian people now calling themselves Andhras in view of an immemorial tradition dating, in Sanskrit Literature, at least as far back as Bharata's Natya Sastra, a tradition even valid in law. The distinctive features of the Andhra civilisation and culture of this Pre-historic Period may be determined by controlling those conclusions, thus arrived, with the help of parallel studies in the Tamil-Malayalam group of the S. I. languages. To this earliest period would, perhaps, belong the references in Tamil poetry to the Andhras as a class of Northern (vadagu) shepherds.

The next period in the history of Andhra Culture is more clearly illustrated by the linguistic, literary, epigraphical and

Archaeological monuments from the Telugu country. Prof. S. Krishnaswami Iyengar (Madras) calls this the Andhra Period of Indian History. Culturally speaking, I would call it the Buddhist Period of the History of Andhra Culture. Prof. Krishnaswami Iyengar has recently done a distinct service to his Andhra countrymen by fixing the homeland of the people whom he calls "the Andhras of History" well within the North-East coast of the Madras Presidency inhabited by the people who now call themselves Telugus or Andhras. The memorials of "the Andhra-Period" of Indian history come from the banks of the Krishna river, the heart of the Telugu country. The scenes sculptured on the ruins of the ancient Buddhist viharas of this part of the country illustrating the Stories of Bouddha Jatakas take us back to reflect on the themes of the literature of that period, echoes of which are heard in stories like that of *Sarangadhara* which formed the basis of Prabandhams in latter day Telugu Literature.

The influence of this period on the Social life of the people is noticeable in the popular festival of Jagannadh, known as Car Festival in the Telugu country, and in the relaxation of Caste rules regarding food at sacred places like Puri. Its traces in literature break out in Hala's *Gatha Sapta Sati* and Vatsyana's "*Kâma Sutrâs.*" Its influence on the Telugu Language is seen more in the Gramya forms of Tadbhava words than in their literary forms. Its influence lingers in place names ending in—*râm* and—*gâm* (cf. Sankaram=Sangha Arama; Bhimaram =Bhima Arama; Ramthirtham=thithira Arama; Talagam=Talagrama).

Its *political influence* long lost in the early years of the Christian era with the dissolution of the Satavahana Dynasty, possibly owing to over indulgence in sensuality as Vatsyayana would make it out, lingered in the Kalinga part of the Telugu country at Simhapura down to about the 13th Century A. D. Simhapura is the modern Singapuram near Chicacole in the Ganjam Dt. Some Pallava Kings date their grants from Vijaya Simhapura Vasaka. Sree Sangabo Kalinga Parakramabahu Vira Raja Nissanka Malla Apratimalla of Ceylon was born in 1157 A.D. at Simhapura to Sree Jayagopa of Kalinga and his wife Parvati. Having gone to Ceylon, to which he claimed he had a heriditary right, he obtained at first the status of an depa and was subsequently made King. In several Ceylon inscriptions the people were enjoined to select their kings from the Royal family of

Kalinga, as it would be undesirable for kings adverse to Buddhism like those of Choda and Pandi to rule over their land. I do not encroach upon the ground covered by Prof. S. Krishnaswami Iyengar in his recent university lectures on the Andhras of this period. But I take leave to point out that the study of the period may yield profitable results even if approached from a cultural view point.

The Archaeological remains of this period betray, traces of Jaina influence which indicate that the third period of Andhra Culture which may be called "the Jaina Period" began even well within "the period of Buddhist influence." This period continued far into the fourth Period, i.e, *the Period of Brahmanic Revival* which began definitely in the 11th cy. A. D. with the Eastern Chalukya Raja Raja Narendra of Rajahmundry and his Eastern Ganga Contemporaries of Kalinga. Prof. M. S. Ramaswami Iyengar, my colleague in the Maharajah's College, Vizianagram, has, in a recent Article on Jainas in Tamil lands published in the Jaina Gazette of Madras, made it clear that Jaina Students often studied Buddhist works under Buddha teachers. Thus Jainism sought to build upon Buddhist foundations. Jaina religious ceremonial and Jaina mythology are so similar to Puranic Brahmanism that Jaina influence working through the Buddhist period became an easy and imperceptable transition to Brahmanism, at any rate, in the Andhra Country. The Amaravati Marbles are well-known to Students of S. I. History. They date back to the Satavahana Period and sometimes offer points of difference between the sculptural art practised in the Andhra Country and that practised in the Western Presidency. They were carefully studied in the closing years of the last century by Dr. Burgess, then, Director General of the Archaeological Survey of India. Among these he noticed in 1888 (a) "the upper part of a round topped slab, with head and halo of an image. It has curly hair and might possibly be Buddhist . . . . and there seems a probability that this is the head of a Jaina image. (b) The right portion of a slab, with the left half of a female seated on a lotus, probably Luxmi . . . . The treatment of the panel is perhaps Jaina".

In 1892 Mr. Rea, the Superintendent of Archaeological Survey, Madras, discovered in the Krishna District, a fine Jina image at Gudivada and a very curious Jaina column sculptured with four images at Bezwada, both places noted in the Telugu

country for their importance in the Buddhist period. Thus Jaina influence on Andhra Archaeology begins well within the Buddhist Period.

Even more important is the influence left by Jainism on the placenames in the Andhra country. Many Telugu Villages, according to Kaiphiyats recorded at the time of Col. Mackenzie's Trignometrical Survey of S. India, trace their origin to Jaina times. Village names ending in—"*padu*" (cy. Dabbapadu),—"*dinne*" (Danavalu Dinne),—"*dibba*" (Lanjadibba) are particularly traceable to Jaina times, when, during Jaina Ascendency, the Brahmans of the Vedic persuasion were at a disadvantage in Social life and patronage and fell to cursing the Jainas. To this period I would attribute the definite social demarcation of a class of Oriya Brahmans as Dannuva Brahmans. The Local Records in the Oriental Mss Library, Madras refer to several "Bastis" ('Basti' is a Jaina term) i.e., urban seats as distinguished from rural places also tracing their origin to Jaina times.

The Telugu people use the formula '*Om namah sivaya Siddham Namah*' when they begin their *Varnamala*. "Siddham Namah" is a distinctly Buddhist formula. Similarly the Oriyas of Kalinga use the formula "*Siddhi-r-Astu*" on similar occasions. I find this latter formula closing a Jaina grant.

The literary dialect of the Telugu people known as *Andhram*, especially in its prakrit element is related to *Jaina Maharashtri* and other Jaina Prakrits. In the evolution of its Grammar it acknowledges the influence of Prakrit authorities like Hemachandra and Pingala Naga. Canarese Jaina literature of the earliest period preserves the tradition of a Kannadiga Jaina Scholar Piyapida (Pujyapada?) of the 5th cy. A.D. taking a triumphal tour in the Telugu country for Royal patronage. With the Establishment of the Eastern Chalukyas at Rajamundry and the Eastern Gangas at Kalinga Nagara, however, the literary inspiration of Jainism from the 5th cy. to the 10th cy. A.D. came to be used for the propaganda of the Brahmanic Revival in the 11th cy. A.D. For the Kavya method (Champu) of the Brahmanic Revivalists of the Court of Raja Raja Narendra of Rajahmundry shows indelible traces of the influence of at least two (Kavitrayam) of the three *adi kavis* of Kannada Literature. It is worthy of note that these two *adi kavis* of Kannada were residents of the Vengi mandala of the Andhra country. It is these that, like Marlowe in the English

Romantic Tragedy, fixed for all time the Kavya method followed by the Andhra Poets of the later Brahmanic Period.

On the other hand, the history of the Kalinga part of the Andhra country, which is yet an unbroken field, shows marks of the *Political influence of Jainism* obscured by the want of extant Mss. on any large scale representing the cultivation of Canarese literature in the Andhra country under the earlier Eastern Chalukyas. I shall close the present sketch with a few further observations on this topic which largely fills the dark gap between the Satavahana period of Andhra History and that of the Eastern Chalukya-Gangas. "The Khols and Khonds" of the Kalinga portion of the Andhra desa are said to have "a tradition that they displaced a people vaguely called Jainas and Bhuyas." The Bhuyas referred to may be Boyas, now a fishing tribe in the Ganjam District, who must once have been politicaly significant. Traces of their political power in the Ganjam District are found in the Parlakimedi Taluq in the form of ruins of forts and stray coins. The Jainas, I take it, are the Kadambas who seem to have had considerable political influence in Ganjam. Certain place names in that District are traceable to Kadamba times. "Brihat Paralur", the name of a village in an early Kadamba grant from the Bombay Presidency is the same as Pedda Parlapuram" in Telugu and "Bodo Parla—Khimedi)" or "Bodo Khimedi" in Oriya. "Bodo Khimedi" the modern seat of a Zamindari in the Ganjam District must originally have been named, during Kadamba sway, after "Brihat Paralur." Another Paralur is mentioned in another Kadamba grant composed by Revi Sarma of Moudgalya Gotra and Epigraphists have identified it with the modern Harlapur, five miles to the North of Adur in Dharwar District. Harlapur, by the recognised interchange of P and H in Old+Modern Çanarese is derivable from O.C. Parlapura. This Corresponds to Parlapuri or Parlakhimedi, the seat of a modern Zamindari in the Ganjam District and the Capital of an ancient line of the Ganga Kings of Kalinga. Tekkali, another place in the Ganjam District was originally named after the Kadamba City Tekal.

These Kadambas, a line of Brahmakshatris were Jains and their Capital was *Palasika*, the modern Halsi. After this place must have been named the *Palasa* in the Kalinga country, Ganjam District which must once have been a flourishing Capital of the

Kadambas of Kalinga whom the Gangas of Kalinganagara must have superceded as Trikalingadhipathis. But we have the modern City of Banavasi or Vaijayanti as the residence of one of the Kadamba Kings called Mrigesa. Corresponding to this Banavasi or Vaijayanti, there is a Jayantipura in Kalinga and a Jayanti family of Telugu Brahmans. Either this Jayantipura of Kalinga was the Capital of a collateral line of Kadambas who adopted Brahmanism or it became the capital of the Kadambas in succession to Palasa after they adopted Brahmanism as their state religion. A family of Kadambas, however, tracing their descent from Mayuravarma, state that they had acquired sovereignty through the favour of Jayanti-Madhukesvara (Banavasi being otherwise called Jayanti-Pura). Madhulinga occurs as the name of a Brahman priest of Banavasi. Similarly the village called Mukhalingam in the Ganjam District owned by the Raja of Parlakimedi is called Jayantipura in the Sthala Purana relating to it. My revered teacher Rao Sahib. G. V. Rama Murti Pantulu Garu B.A., M.R.A.S. of Parlakimedi had, long years back, identified this village as the Kalinganagara mentioned in Eastern Ganga grants as the capital of that line of Kings. I think its name Jayantipura was changed to Kalinganagara after the occupation of it by the Gangas of Kalinga. The family deity of these Gangas was Gokarnesvara of Mahendra and never Mudhukesvara of Kalinganagara although they made grants to the latter deity. Clearly therefore this Jayantipura was built by the Kadambas as their Capital in Kalinga and the Madhukesvara (a form of Vishnu) their family deity was established therein. Madhulinga in its modified form as "Moholingo" occurs among the Kalingis and other castes of people in the neighbourhood.

A family of Telugu Brahmans called Jayantis are long settled in Sri Kurmam, a village near Chicacole in the Ganjam District. They must originally have hailed from Jayanthipura (the modern Mukhalingam) when it flourished as a Kadamba Capital.

Thus Jainism in the Andhra country, originating about the time of the decline of Buddhism, had its glorious day for at least five centuries. "It had its day and ceased to be." Nay, it glided away, unsuspected, into Pouranic Brahmanism which inspired "the period of Brahmanic Revival", the last period of Andhra Culture which has not yet definitely closed even in these early years of the Twentieth Century.

God.

(Continued from page 78.)

OF the several views held about God and the Universe (see page 76 of this volume) we have discussed two in April last. Now we shall examine the other views. The theory that the universe is the pantamimic manifestation of God's arbitrary will is very fascinating and it is the favourite explanation of the Genesis of the world according to the Christians and the Mahamedans. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made," says St. John. God said "Let there he light," and there was light. Similar is the Mahamedan story.

This theory involves two important questions (a) creation by mere will and (b) creation out of nothing.

God wished to make a world and he made it. Why did God wish to make anything at all? How did he get this desire? We desire to have something because we want it. The want indicates our imperfection because we are not satisfied in the absence of the thing we want. Want or imperfection is completeness and perfection is completeness. God is perfect and all-happy. The characteristic of all-happiness indicates that God wants nothing. Then whence this desire to make a world—a mark of imperfection in the God? Those who believe in this theory attribute to God contradictory qualities like, All-happiness and want of happiness, completeness and want, which Reason does not sanction.

Again if we believe this theory to be true there arises at once the question to whom does god wish to show his will. The answer that can be given is that he wishes to show his will to his own created beings or to his own self. If he shows his will to other beings then it is sheer vanity and quite ridiculous to think that God wishes to convince the beings of his own superiority by such show of the power of his will. But leave apart the question of convincing other beings, there are millions of men who have not even the slightest touch of such a belief. The wish of the Almighty

God is not realised. It is quite preposterous and unreasonable to think that God wishes to show his greatness to his own self since it conveys no truth whatever and is a childish conjecture.

If the Cosmos is brought into existence and destroyed by the queer will of a powerful being there can be no evolution and no science and art would have arisen as the former is neither more nor less than the unalterable observed phenomenon of the existing substances and the latter neither more nor less than practical application of the phenomenon. But people superstitiously believe that God makes changes in substances when they do not posses the capacity of being changed. In reality these changes are no more than the manifestations of the operation of the properties and functions of the substances on one another and regulated by their own innate and inherent qualities.

Making something out of nothing is another characteristic of God advanced by certain theists to prove the supernormal power of their anthropomarphic Lord. They argue that everything in the world has its own maker. The book we read was made by a man; the pen with which we write has come to be by its maker; and the watch is made by a watch maker. Similarly the world must have a maker and a ruler. If everything needs a creator then why except God from the General Rule. Who was God's creator? Again his creator and his creator's creator and so on till infinity were created. This is far from satisfactory. They affirm the eternal entity of God but not of other substances. Why should the exception be made in the case of God's entity? Unless we affirm the eternity of substances there can be no evolution of the universe. Otherwise whence came all these differences? There can be no effect without a cause. So let us find out the substantial cause of the physical world we see around us. According to the theory we are now discussing there was no other substance except God. In that case there are only two alternative causes left to our consideration, either the universe is a modified form of God's own self or that the universe is no reality but a dream. The first idea has been widely discussed in pp. 77,78 of this Volume and the second one is not true for our Christian and Mahamadan brethren are convinced of the reality of the universe and its substances to such an extent of certainty that they strongly believe in the rising of the dead on the day of Judgment in the same body, life and position in which they lived.

Significance of Idol Worship.

WHEN we go to the temple, we never look to the body of the images. We look to their Dhyana. We contemplate that we ought to be like those Tirthankaras whose images they are, and we ought to absorb ourselves in self as those images are suggesting. We look to the Dhyaṇa of the image and not to the body. One who understands our images will find them absorbed in meditation as it were. We worship this meditation. We worship the image to be reminded of this meditation. There is no idol-worship among us. We have ideal-worship. These images are only a means to remind us of our ideals just as lovers have rings to look at them to be reminded of their sweet-hearts.

—*Lâlâ Benârsi Dâss.*

Olympus of India.

Mount Abu.

MOUNT ABU, about 4,000 ft. above sea level, is adjacent to the Rajput State of Sirhoi in the south-western corner of Rajputana. It is situated at the extreme western end of the Aravalli range of hills, but is actually separated from them by an expanse of plains about 15 miles across; and is therefore an isolated mountain rising almost perpendicularly out of the surrounding level country. Its base and the lower slopes have a dense belt of virgin forest teeming with animal life. After a dusty and somewhat tiresome drive up the hill, the wide plateau on top is a delightful revelation to the weary traveller. From the hotel grounds there is a charming view all round of undulating stretches of cultivated land, broken here and there by fantastic peaks and patches of jungle: the whole surrounded by a natural wall of still higher hills of bare granite, with Guru Sikar, or the Saint's Pinnacle topping all at an elevation of 5,653 ft. Two curious rocks in the near distance, resembling a veiled woman and an antidiluvian monster, being appropriately named the "Nun" and the "Toad".

The first Englishman to visit this delectable mountain was

Colonel Todd, the well-known Political Agent of Rajputana, and the author of the standard work "The Annals of Rajasthan." In his interesting travels in this part of the country, in the early half of last century, he states:—"The discovery was my own. To Abu I first assigned a local habitation and a name, when all these regions were a *terra incognita* to my countrymen." His annals form one of the most absorbing accounts of early Aryan settlements on that side of India, and nobody should miss reading them who desires to know and understand the inner life, the fascinating legends, and the proud history of these first conquerors of this land.

In the eyes of the Hindus and the Jains the hill possesses very great merits for here it was that the old gods made their abode, around which have grown many interesting legends. The ordinary visitor may not trouble himself about the past associations of the place, and is content to enjoy the fine shooting, etc., which can be easily obtained here. He will, however, not fail to visit the Jain temples which Fergusson truly describes as "unrivalled for certain qualities by any in India." True the journey to this place is not easily made for Abu lies on the top of a high plateau. The traveller leaves the train at Mount Abu Station, and journeys by tonga for seventeen miles, passing through country of wonderful scenery. The ascent is continuous and the road in places very steep, with precipitous valleys on one side and sharp curves round the rocks which bound the road. The rocks where one approaches Abu are of peculiar and characteristic appearance, rounded black masses with a shining surface, suggestive of basalt and volcanic origin. There are three changes of horses on the way, for the road is so difficult that only short journeys can be accomplished with one team of horses without severely trying them. The fresh horses dash along in almost reckless fashion and one requires to keep a cool nerve. Except in the wet season the road is one mass of dust which does not add to the pleasure of the journey. There is an enchanting sheet of water called Nakhi Talao encompassed by rugged rocky heights and dotted with little tree-clad fairy islands. Todd, in his picturesque chronicles, describes the lake as the counterpart of one above Andernach on the Rhine. "It is," he writes, "surrounded by rocks, and wooded to the margin, while the water-fowl skim its

surface unheeding and unheeded by man; for on this sacred hill neither the fowler's gun, nor the fisher's net is known: Thou shalt not kill, being the supreme command, and the penalty of disobedience, death." Its characteristic tone is certainly one of peaceful repose: wild duck and snipe of many varieties; the coot, moorhen, the weedabchick, and the mournful bittern, all move about without fear and give us a very close view of themselves, showing that even in these degenerate days the taking of life here is still apparently avoided by all. Otters are said to abound, but we only saw one basking lazily on a rock, and he also moved leisurely, and slid into the water without leaving a ripple behind. The name Nail Lake is derived according to legend from its having been excavated with the finger nails of the local gods, who dug a deep cavern in the soil in which to hide themselves when their arch enemy, the giant Mahik Asura, roamed over the plateau! This bogey is said to have spent most of his time in the intense worship of the supreme Brahma, and thus obtained the latter's favour to be all-powerful on the mountain. It is no wonder the lesser gods lay perdu when he appeared. Legend does not enlighten us as to what became of them ultimately, but their cruel oppressor, it is said, may still be seen by those with occult powers, seeking for their hiding place round the margins of the lake on dark and gusty nights!

The visitor will find the marble temples of Dilwarra, set in a framework of mango trees, with green fields of barley waving at their feet, and surrounded on all sides by the everlasting hills. Viewed from the outside there is not much to strike the attention; but on entering either of the two important temples one is overcome with the beauty of the structure. The marble, its snowy whiteness, the loveliness of the general design, and the graceful stalactic ornamentation and elaboration of carving, make them unique. "For minute delicacy of carving, and beauty of detail, it stands almost unrivalled even in the land of patient and lavish labour." The more modern of the two was built by two brothers between 1197 and 1247, and is said to have cost the sum of one and a half million pounds besides a large amount spent on the levelling of the mountain. The other temple, built a little earlier is simpler and bolder. The principal object is a cell lighted only from the door, containing a cross-legged seated figure of the saint

to whom the temple is dedicated, in this instance to Parswanatha. "On entering the building one is struck with the marvellous workmanship. Here we have some of the finest carving ever wrought by the hand of man. It is impossible to describe the beauty and delicacy of the carved marble pendant with its gradually enlarging circles of carvings extending outwards. Round this central circular space are forty eight standing pillars and the whole is enclosed in an oblong courtyard surrounded by a double colonnade of small pillars forming porticoes to a range of fifty five cells, which enclose it on all sides. In each cell there is one of the cross legged images of the Jain god. The long beams stretching from pillar to pillar supporting the roof are relieved by curious angular struts of white marble which spring from the middle of the pillar up to the middle of the beam. In a long closed verandah, behind the saint's central cell, is a row of marble elephants about half-life size. Forrest, writing on these temples, says: "The desire of the Jain is to attain victory over all worldly desires, to fill his soul, and so become divine. He therefore builds his temple to shut out the garish day and to give cool dark places shadowing forth the rest to which he looks forward. He filled the windows with marble tracery, through which the broken light falls, and a few beams fade away into the cell on to the image of the twenty second deified saint seated crosslegged with folded hands. It reveals the feelings of the worshippers, to whom salvation comes after eight births after he has started on the right road. "Patience is the highest good" is the creed of the Jain.

There are many delightful walks in the neighbourhood of Mount Abu. Sunset Point is one frequently resorted to in the evening, for from this point of vantage one may get a striking panorama of the whole surrounding district, the rocky hills, the great stretches of plains, the many tanks dotted here and there. By climbing down the steep, precipitous woodland paths one reaches the broad carriage road which encircles the "Gem Lake." The mountains surround it and here and there can be seen a fine bungalow belonging to some Rana of Rajputana. Among these none is more lovely than that of the British Resident, a large white bungalow commanding a fine view of the Lake and mountains. The curious black rocks are of fantastic shapes, one like a huge toad ready to leap into the lake, another like a shrouded

woman's form is known as "The English nun". There is wildness about all the scenery here that one does not usually find in the hill stations of India, for it seems impossible to change the general rockiness and pristine appearance by any alterations that may be made by civilisation. Though the visitor may enjoy the luxuries of a hotel, may find provision made for tennis, may see well cultivated gardens in connection with some of the bungalows he cannot get away from the first impressions he gets as he wends his way from the station up the rugged hill sides. He is in a country of great antiquity, everything around him suggests the past with its weird stories and legends. And it is this, almost as much as the other attractions of Mount Abu, which make it a place which fascinates the tourist. The journey to it is rather difficult, but the traveller is more than repaid by the pleasure he receives from the works of God and man around him.

Nirvana.

PERHAPS the commonest feature of all religions is belief in a future state of bliss, far surpassing everything attainable in this world, promised to its adherents. The conception of this blissful state varies from religion to religion, according to the surroundings of the founder, and more or less represents, in an idealised form, what most delighted the people, among whom the religion sprung up, here on earth. At one time, the savage tribes of Northern Europe, whose life-long business was to fight during the day, and drink in the evening conceived of a heaven where the heroes fought splendidly with terrible weapons, and had plenty of wine to drink when they retired for the night's rest. The Hebrews, who realised the calm happiness, springing from domestic virtues and holiness hoped to meet in heaven all whom they loved on earth, and live in eternal bliss and purity. The sensitive and passionate Arabs, glowing with poetic fire would only be satisfied with a heaven where cool breezes blow through shady groves, and refreshing springs bound and sparkle, and beautiful houries attend on the residents. And the Indian sage, more impressed by the sorrows, than by the pleasures of life, and preferring even here to spend his life in intellectual and moral culture, in the calm solitude of forests away from the busy haunts of men, claimed with the deity as his highest reward of happiness.

We propose to examine to-day the theory of happiness as promulgated by the Jain saints. It is hardly necessary to say that in its broad outline this resembles the theories of the other systems of Hindu philosophy, and to a certain extent easily follows from the common metaphysical ideas which Jainism shares with those systems. That the soul is immortal, that in its essential state it is perfect, and becomes imperfect by its association with Karmas or deeds, that the Karmas good or bad, must produce their effect before the soul is liberated from them and that the soul is therefore compelled to wander about in the Sansara or world, assuming various shapes of men. animals, or even plants according to its Karmas, that the world is full of endless misery, which cannot be extinguished objectively; these are ideas met with in all the principal Hindu systems and are in fact ingrained in the Hindu mind. And these ideas form the basis of the Jain theory also.

Jainism therefore starts from the assumption that there is suffering in the world, and sets to itself the problem how to conquer that suffering. Two sorts of remedies would suggest themselves, viz., a change in the external surroundings which bring about the suffering, or in the mind, which is subject to it. The first is not looked upon as an effective remedy. It can only be attended with partial and temporary success. Our sufferings may arise from the wrongful acts of others, and though law and public opinion are some checks on those acts, they cannot stamp out injustice and wickedness, that may be oppressing us. We may feel some wants, and be unable to satisfy them. And if one of our desires is fulfilled, ten others may spring up. We may receive hatred in return for love, and ungratefulness in return for kindness. In short we cannot obtain perfect control on things, outside our own mind. "Ah! *vanitas vanitatum*! which of us is happy in this world? which of us has his desire? or, having it, is satisfied?" So exclaims Thackeray at the end of a well-known work of his and such is the feeling which Jainism seeks to impress on mankind.

If this is so, any remedy for overcoming suffering should be applied to the mind. This as regards our ownselves. As regards the outer world we should not by any act of ours add to the amount of suffering in it and in the earlier stages of spiritual advancement should even do what lies in our power to increase

the material happiness of our fellow-beings, in fact of all living beings. We should not in any way intentionally injure the feelings of any human being; we should not give pain to the lowest animal. This is our primary duty; this is *ahimsa.*

Having therefore realised how difficult it is to secure happiness in this world without some bitterness; how insecure that happiness, when attained must be, inasmuch as every source of worldly happiness is also a possible, if not actual source of distress and last of all, how insignificant this life itself is, how like a drop in the great ocean of eternity, that we should set our heart on making it happy, having realised all this, it behoves us to strive after that spiritual happiness which is the only perfect happiness here or elsewhere and which being perfect is also eternal. If there must be wrongs in the world, let us raise ourselves above them; let us fortify our minds so as not to feel them. If our desire cannot be fulfilled, let us overcome them. Let us in short so train our minds, our souls, as to be altogether independent of worldly joys or sorrows, pleasures or pains.

"I have no control on thee, but I am master of my own heart; I will tear it from my bosom, and throw it away." This is the remedy thought of by a poet for the pangs of despised love, and Jainism suggests a similar remedy for the woes of the world in general.

So much for the prevention of actual suffering. The positive happiness of the soul is to consist in calm meditation, and the subtle enjoyment springing from self-control, internal enlightenment and a sense of mastery (subjective) over the external world. The leading idea of Jainism is that happiness, in order to be perfect and eternal must be self-contained. It must be simply and purely a state of the soul, altogether imperturbable by the external world. The process of attaining that state may go on through ages. It consists in purging the soul of all the sources of pain and disquiet, and of its associations with every thing outside itself. All the feelings and passions are to be conquered, all cravings to be stopped. Only one craving is indulged in, that for universal knowledge. Even this is not aimed at directly, but follows as a concomitant of the general purifying process. The difficulty of the task is recognised and a graduated course of training the soul is laid down. The effects of this training, the

soul can carry from one birth to another and thus work out its complete salvation. When once the soul has attained perfection, it is relieved of the necessity of being re-born, its activity ceases, and therefore it cannot change any more. The perfect happiness, which the Jain constantly strives after, he attains here on earth, and it is simply continued in after-life without the body, which has already ceased to serve any purpose.

It must be admitted that this train of thought can by no means be claimed as the sole monopoly of Jainism. It is shared by the greatest thinkers of all ages and countries and is revised to suit their metaphysical doctrines. Not to mention the Hindu systems, the greatest Greek philosopher Plato, has something like it. Parallel thoughts may also be traced in medieval and modern European philosophers. Even the Mohamedan world has one sect, the *Suphies*, who in their own way approach these thoughts, and declare the highest happiness as consisting in forgetting one's individuality, looking on the material world as naught, and meditating on one's self as part of the divine essence. Jainism pushes these thoughts to their utmost logical conclusions, and builds up a system in which no room is left for the weakness of human nature except in so far that the difficulty of the task is recognised and the process is made gradual.

In the foregoing paragraphs an attempt was made to indicate the main principles underlying the theory of Nirvana, the leading idea of Jain philosophy. It was pointed out that apart from its metaphysical bearing, Nirvana was nothing more nor less than the training of a certain type of character, which alone, according to Jainism, is consistent with perfect happiness, in this life or hereafter. Once attained, this character is retained for ever, bringing, besides perfect happiness, perfect knowledge and power as its necessary consequence and condition. The soul becomes independent of everything outside itself, including the body in which it is clothed, and then continues unchanged, as all elements of change have already been eliminated. It is noteworthy that Jainism does not recognise any essential difference between perfect happiness in this world and the next; in fact the soul attains perfect happiness in this life, and the future life is simply an endless continuation of that.

Let us now see how the Jain Shastras give expression to these ideas in their own technical language.

The path to Nirvana is said to be threefold, consisting in right faith, right knowledge, and right conduct. Prominent place is here given to faith, reasoned faith however, and not blind. This faith is to be based on a preliminary inquiry into religious truths on general principles. This will stimulate a desire for further knowledge, and the two will act and react on conduct. The three stages are not meant to be mutually exclusive; they overlap each other. Increased knowledge will make faith more firm, and *vice versa.* But in the evolution of the soul, faith will be perfected first, then knowledge, and then conduct.

Faith is the first step on the path to Nirvana, and it is also the most important. Once this step is taken, the others will be taken, sooner or later, as a matter of course, and the salvation of the soul becomes assured.

Right faith, like many other technical terms in the Jain system, is defined from two points of view, which may be called the theoretical and the practical. From the first point of view, right faith is belief in the true process of the soul's salvation, belief in the Seven Tattwas as they are called. These are soul, matter, ingress of Karmas into the soul, their sticking to the soul, stoppage of the ingress, dispersion of the Karmas sticking to the soul, and Moksha or Nirvana, that is, final deliverance. Salvation depends on understanding these seven principles in their true nature.

From the other point of view, that is, the point of view of the source from which this knowledge is to come, right faith may be defined as faith in a true god, a true treacher, and a true Shastra. It may be remarked here, that Jainism does not believe in God as creator of the Universe or in a single Universal Soul. It maintains that such a conception of God must necessarily be imperfect. The god or rather gods of Jainism are those perfect souls that have attained salvation, and thus acquired divine attributes. These souls,* just before discarding the body, reveal the true religion. They are omniscient, free from love or hatred, and dispassionate revealers of truth. They are the *arhats* of Jainism. Similarly the attributes of a true teacher add a true Shastra are examined on general principles, and it is maintained that only Jain teachers and Shastras satisfy all the conditions required.

* Only some of these souls, namely, those of the Tirthankaras, necessarily preach the doctrines of true religion.—Ed. J. G.

Of the Seven Tattwas enumerated above the third, namely ingress of karmas into the soul or *Asrava*, is the most important for our purposes. It indicates how the soul is defiled and so implies how the process can be stopped. It suggests how the soul may be purified.

The details of this Tattwa enumerate the various passions and emotions to which the soul is subject,—anger, pride, avarice, sorrow, fear, love, hatred, disgust, &c., all desires are to be overcome, all emotions suppressed, all passions conquered, all the springs of action, so to say, good, bad and indifferent, have to be stopped, the ideal aimed at being one of inaction * Good feelings and good deeds secure a happy state for the soul in re-birth, the bad ones lead to a bad state ; but both involve the necessity of being re-born, both tend to bind the soul to some sort of body; and in order to be free from this bondage, both have to be finally got rid of.

Such is in brief the first glimpse of truth which the soul catches on its onward path. The Samyagdrishti, as the man of right faith is termed, sees the way to final deliverance; he sees the difficulties also; he feels his own weakness; but the problem is solved for him, and the rest is only a question of time. He is bound to reach the goal. As yet he has set no check to his actions or feelings. He may indulge in passion, he may be guilty of objectionable deeds but he knows the consequences. Gradually he overcomes his weakness and acquires self-restraint and enlightenment, finally achieves his purpose. We will say something more about him on some other occasion.

Although the *sammyakdrishti* does not take any vows, although his sole claim to being called a religious man is his faith, yet from the very nature of that faith, he will in practice also acquire certain attributes of a truly religious man. Having realised how the worldly soul is defiled by passion, he will not be subject to the evil passions in their extreme intensity. Having as his aim freedom from the world, he will not expect worldly prosperity as the result of any religious practices. Attributing to his own Karmas whatever of good or evil befalls him, he will have good will even towards men who might ordinarily have been

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* Rather that of "wise passiveness," in which the soul is absorbedly active in self-contemplation.—Ed. J. G.

considered as the origin of his misery. Seeing how full of defects he himself is, and how he is unable to restrain himself from sin, he will not scoff at the defects of others, and will have pity even for the worst sinners. He will proclaim the true religion by all lawful means, for the good of mankind.

His attitude towards the holy men of his own religion will be that of affectionate reverence. He will not have any disgust at their bodily appearance, and will tend them during illness, when necessary. He will not unnecessarily publish any defects in them that he may know of. If at any time he finds thum on the point of yielding to any temptations, he will try to keep them firm by means of precept.

As regards other religions he will be tolerant. He will not worship their gods, or give countenance, by any action of his own, to practices enjoined by them. But he will not bear any ill will towards their adherents, and will abstain from wounding their feelings by word or deed. "Everybody considers his own religion" he will say to himself. "I have no right to interfere in the business of other people, and speak ill of their beliefs. I can only preach my own and let them judge for themselves what it is worth for."

Such are the attributes of the man of right faith, detailed in Jain Sastras as the seven *angas* of Sammyakt. Such is the man who has reached the first stage on the Path to Nirvana.

The second stage is that of *knowledge*. The ultimate source of all true knowledge is the perfect soul, which just before its final deliverance from the body disseminates this knowledge for the good of mankind. The Sastras are based on the utterances of this soul. In the beginning, a man has to be dependent on these and the verbal instructions of his Guru or spiritual master. And for selecting the proper Sastras and the proper Guru, he has to depend on his own reason. But as he makes progress in the purification of his soul, he acquires occult powers of getting knowledge of things, past, present and future. And when the process of purification is complete, the soul stands, face to face with truth on the threshold of Nirvana. Perfect knowledge is in fact a property of the pure soul.

The third stage is that of *right conduct*. The principle on which the rules of conduct are based has already been indicated. Jainism aims at extinguishing all passions, all emotions, all desires.

It also enjoins scrupulous regard for animal life in all its forms, in as much as man is not supposed to have any right to add to the misery of any living being by any act of his own. He is not even allowed to sacrifice life in a lower form for the sake of benefiting life in a higher form.

Some of the primary vows prescribed by Jainism for laymen correspond to the ordinary commandments of other religions. What are considered as sins more or less universally, claim attention first, as they originate in, and give rise to, the worst passions that agitate the human breast, and disturb the peace of the soul. I shall not steal; I shall not commit adultery; I shall not gamble; I shall not kill; I shall not take flesh; I shall not drink; these are some of the vows for a layman of the lowest grade or rank. The other vows are peculiar to Jainism:—I shall have faith in the true God, the true Guru and the true religion; I shall daily visit the temple; I shall not eat honey, figs &c. The last vow prohibits the use of certain edibles, which cannot be procured without the destruction of a large number of insects.

The additional vows, prescribed for the higher classes of laymen have a more direct reference to the object in view. Along with the vows mentioned above, are given vows like the following:—"I shall fix the directions in which I might go; I shall fix the maximum amount of property that I might possess; I shall keep certain fasts; &c. Altogether eleven classes of laymen are mentioned, and as we ascend from the lower to the higher, the circle of bodily wants gradually becomes narrower and narrower, till the climax is reached in the state of a Muni or Sadhu, a devotee who has retired from the world. The Muni has given up indulgence of every sort; he has given up clothing; he just eats enough to keep body and soul together, lest the soul should escape from the body in a state not perfectly pure, and be involved in future re-births. He is under no necessity of taking part in the religious ceremonies, incumbent on laymen. Even the Sastras or Sacred books, and guidance from a spiritual master are required only up to a certain stage; after that true knowledge will come to him as the result of meditation to which he has trained himself. Along with self-denial, he also practises self-mortification, as his object is to make himself insensible to bodily pain as well as pleasure.

In this way the Muni leads his life, till he overpowers all desires, passions, and emotions, and trains his soul to perfect independence of the body. The soul is freed from all Karmas, and in its pure state acquires the divine attributes of *omnipotence* and *omniscienee.* No further change is possible in this soul, as there is no motive to any sort of action afterwards. This is the state of perpetual bliss to which a Jain aspires, This is Nirvana.

The Western mind finds it difficult to conceive how a state without any emotion whatever can be called a happy state. So essential is emotion considered for the very conception of happiness, that the early European scholars mistook the Jain and the Buddhistic Nirvana for annihilation, which word they used to express the idea. Nor is it considered a true ideal of humanity to make the human soul unfeeling like marble. Yet an emotionless life was the ideal of ancient sages, both in the East and the West. And heartless as the Jain philosophy would appear to be, it certainly sprang from feeling, nay sensitive hearts. The death of a dear relation or friend, the faithlessness of a beloved wife, the sight of misery around them, the sudden vanishing of an absorbing pleasure, the sense of injustice and cruelty, attempted for their own benefit by their worldly well wishers,—such are the occasions that prove to be the turning-point in the lives of saints, as sketched in Jain Sastras. It is shocks like these that turn their minds away from the world, and make them seek the highest happiness in secluded meditation.

Jain Activities at Nagpur.

To

The Editor, JAIN GAZETTE, MADRAS.

Sir,

Kindly insert the following in your esteemed paper and oblige.

The following gentlemen who are the Chairman and Secretaries of the Reception Committee respectively of the "BHARAT JAIN MAHAMANDAL" earnestly request all the Jains of India to attend the meetings of the "Mandal" to be held in the Town

Hall Nagpur on the 28th and 29th December 1920 from 7-30 p.m. to 10-30 p.m. all educated Jains from different parts of India will go to the "NATIONAL CONGRESS" to be held at Nagpur and therefore it is desired to hold the 18th meeting of the BHARAT JAIN MAHAMANDAL at that place. The programme of the Mahamandal will not conflict with that of the Congress. The object of the Mandal is to secure the Moral, Social, and Economical Progress of the Jain Community as a whole who must also move with the times. If they lag behind, the world will not wait for them.

"THE ALL INDIA JAIN POLITICAL CONFERENCE" will also be held at Nagpur on 26th and 27th of December 1920. The object of this Conference is only to support and to give effect to the resolutions of the INDIAN NATIONAL CONGRESS so far as the Jain Community is concerned. Jain brethren cannot afford to wait when the world is moving onwards. They must also work out their political salvation along with the members of the other communities. Mr. Padamraji Jnin Secretary H.R.L. Bengal has kindly consented to preside over the deliberations of the conference.

Therefore the Jains from all parts of India are invited to attend the Conference. It lies entirely with them to make both the Conferences a success. Persons wishing to get any more information should apply to Chiranjilal Badjate, Wardha C. P.

Gokulchand, Chairman R. C.
Seth Chiranjilal, Secretary.

Gleanings.

Spirits Speak!

OUR readers will be interested to learn that Mr. Edison, the famous inventor of America, is perfecting a machine by which he hopes to open communications with spirits. The existence of spirit is a popular belief surviving from antiquity and there is hardly a race or a country without its stories of them. Among the scientific moderns, faith, instead of fading, grows deeper and there are many not merely to assert the existence of spirits but to credit them with the Superintendence and even the

direction of the mundane world. As yet, however, the only evidence of them, intelligible to the common man, is the vague dread lingering in the mind from nursery days and the asseverations of men who claim to have seen them or talked to them by means of indescribable occult powers. To an age that questions and declines to take things at face value, such evidence is manifestly inadequate and must be supported by some means of verification within reach of men unknown to clairvoyance. If a recording instrument such as Mr. Edison has planned induces spirits to send down their thoughts to us, that will, of course, be a "medium" more reliable than the most impressionable girl. The perfection of the projected machine will therefore be awaited with eagerness the world over. After it is set up and communication opened, we should like of the spirits an accurate answer to one question before all else, the question as to the why and the wherefore of their existence, as to how long they must float about bodiless in air and what purpose they fill in the scheme of things.—*Hindu.*

Manuscript Eloquence.

When will manuscript eloquence, to which Lord Willingdon referred a few days back in winding up the Budget debate in the Legislative Council, go out of existence from our Council proceedings? We are afraid, not so long as it may be left to the option of the members of any Council, Municipal or Legislative. As in the House of Commons, so also, in every business assembly, a rule should be made barring the use of manuscripts except for reading extracts. Perhaps even then it may be open to the inveterate "manuscript speaker" to write an article in the press and read it in the Council as an "extract" from his own pen. We shall hope, now that the only possible way of evading such a rule has been mentioned, it will not be resorted to. Rules of "debate" would do well to strictly prohibit the reading of written speeches. We are no doubt aware that even those who can dispense with written speeches do not do so, because a written speech is more fully reported usually, by being handed over to the press table. The conclusion we come to therefore, is, now that His Excellency has made his mind clear, the press may do its bit by seeing that no written speech forms a part of the Reporter's copy in reporting the proceedings of business.

The *Advocate of India* writes:—Referring to Lord Willingdon's comments on manuscript eloquence in the Madras Legislative Council recently, the *Madras Times* opines that this practice will not perish, unless it is forbidden. That is perfectly true, and we are in accord with its suggestion, that "a rule should be made barring the use of manuscripts except for reading extracts." Legislative Councils in Crown Colonies could be named, where the rules of the House of Commons, in this regard, are in force, and there is no reason whatever why they should not be in force in Legislative Councils in India. The fact that manuscript speeches are permitted is the principal cause of the great length of the meetings, and this evil will attain awful dimensions if members are allowed to enjoy the existing facilities for boring their colleagues.

250 Miles an Hour.

M. Michelin, the new President of the Aero Club of France, believes that in a few years—say, in 1925—the normal speed of aeroplanes will be 250 miles per hour.

M. Michelin was no doubt influenced in his statements by the recent inventions of M. Rateau, a well-known scientist, who has evolved a turbine which permits flight at a very great height by compressing the air necessary for the working of the motor, and of course, incidentally, for the lungs of the pilot and passengers.

Another distinguished engineer hopes shortly to be able to construct a machine fitted with motors totalling a force of 50,000 h. p. When the schemes are realised it will be possible to leave Mudubidri in the morning after Siddhanta Darshana, *Madhyanna* at Mount Abu, afternoon at Pavapuri, eventide at Sammed Shikar and the day dawn at the holy feet of Sri Gommateswara on the Sacred Soil of Sravana Belgola.

Notes and News.

Dr. F. W. Thomas, M.A., Librarian India Office, and President Jain Literature Society, London has come on a visit to India. He was accorded a very hearty welcome on his landing at Bombay by the Jain Association of Bombay. We hope that the Jain Community of India would do honour to the learned Doctor in a fitting manner.